
Analysis Of Occupational Safety and Health in Islamic Worldview

Analisis Keselamatan dan Kesehatan Kerja dalam Pandangan Dunia Islam

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Abstract

Occupational Safety and Health (OSH) encompasses all efforts to ensure and protect workers' safety and well-being by preventing workplace accidents and occupational diseases. From an Islamic perspective, OSH aligns closely with Islamic teachings, as Islam is not only a religion but also a comprehensive way of life and civilization. Islamic values and principles guide human actions across all aspects of life, including workplace safety. This study aims to analyse OSH within the framework of an Islamic worldview. The research employs a library research method, referring to relevant written sources and literature on OSH from an Islamic perspective. The findings indicate that OSH reflects key principles of the Islamic worldview, viewing safety measures as a form of human effort to anticipate risks based on an understanding of reality. Furthermore, the Islamic worldview, rooted in Islamic values, ensures that all human actions—including workplace safety practices—reflect ethical and religious principles.

Keywords

Occupational safety and health, Islamization

Abstract

Keselamatan dan Kesehatan Kerja (K3) mencakup semua upaya untuk menjamin serta melindungi keselamatan dan kesejahteraan pekerja melalui pencegahan kecelakaan kerja dan penyakit akibat kerja. Dalam perspektif Islam, K3 sangat selaras dengan ajaran Islam, karena Islam bukan hanya agama, tetapi juga merupakan pedoman hidup yang menyeluruh serta sebuah peradaban. Nilai dan prinsip Islam membimbing tindakan manusia dalam semua aspek kehidupan, termasuk keselamatan di tempat kerja. Penelitian ini bertujuan untuk menganalisis K3 dalam kerangka pandangan dunia Islam. Metode yang digunakan adalah penelitian kepustakaan dengan merujuk pada sumber tertulis dan literatur yang relevan tentang K3 dalam perspektif Islam. Hasil penelitian menunjukkan bahwa K3 mencerminkan prinsip-prinsip utama pandangan dunia Islam, di mana langkah-langkah keselamatan dipandang sebagai bentuk ikhtiar manusia dalam mengantisipasi risiko berdasarkan pemahaman terhadap realitas. Selain itu, pandangan dunia Islam yang berakar pada nilai-nilai Islam memastikan bahwa semua tindakan manusia, termasuk praktik keselamatan kerja, mencerminkan prinsip etika dan agama.

Keywords

Keselamatan dan Kesehatan Kerja, Islamisasi

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Introduction

Occupational safety and health is an action taken in a job to anticipate the occurrence of accidents and occupational diseases,¹ namely by identifying, controlling, and monitoring the hazard in the work environment. This is needed to support the performance and efficiency of workers in an industry or project.² Because without occupational safety and health in the work environment, it will only harm and harm workers and shareholders. ³Therefore, it seems very important to implement occupational safety and health.

As science and technology or science, technology, and the industrial revolution 4.0 develop, the need for occupational safety and health is increasing. This is because of technology ever-increasing sophistication, or even technology that replaces the position of humans only as controllers of these machines. However, what must be considered is vigilance in the use of these sophisticated tools. For this reason, OSH or Occupational Safety and Health is needed. The application of OSH in a job, can reduce or overcome Work-related Accidents and Occupational Diseases that occur. Due to the large number of accident cases that can be seen in BPJS data or the Social Security Organizing Body in 2019 there were 114,000 cases while in 2020 it increased to 177,000 cases. This data is seen from the workers who had an accident. Even now the data continues to increase.⁴

¹ Muhammad Yamin, 'Occupational Safety and Health (OSH) Behavior of Students in Practicum Learning at SMKN 2 Sidenreng', Journal of Syntax Admiration, 1.3 (2020).

² Reese Charles D, Occupational Safety and Health Fundamental Principles and Philosophies (London: CRC Press, 2017).

³ Henong Sebastianus, 'Occupational Safety and Health Management as the Role of Accident Prevention in the Construction Sector', National Seminar on Civil Engineering, V (2015), 301–8.

⁴ indah Laily Hilmi and Devi Ratnasari, 'Potential Hazards Causing Work Accidents in Hospital Pharmacy Installations', Journal of Pharmacy, Medical and Health Science, 1.1 (2020), 25–33.

Other data compiled by the International Labor Organization or ILO in 2018 there were 2.78 million workers who died as a result of accidents and illnesses from work. From this data, health at work dominates the cause of death, namely 2.4 million or 86 percent. The remaining 14 percent, around 380,000 others, were due to work accidents. From this data it is also estimated that every year non-fatal accidents increase by more than a thousand times. However, most of these non-fatal accidents have a serious impact on workers' earnings. Therefore, it can be seen the importance of maintaining occupational safety and health.⁵

The OSH scientific discipline has several objectives to prevent ACC and PAK, it is necessary to control risks and hazards. In addition, it can be seen that the distribution is divided into two terms, namely Work-related Accidents and Occupational Diseases. These accidents can be overcome by controlling risks in occupational safety and dealing with hazards in the occupational health sector. Therefore, it is emphasized again that OSH is very important to be implemented in an industrial work project.⁶

If viewed from an Islamic point of view, OSH is very relevant to Islamic teachings, where OSH with the aim of its work is to prosper nature⁷; and this is in accordance with Islamic teachings. Islam itself is a religion as well as a way of life, or even a civilization. In it are all the values and rules needed by every human being at all times. This can be proven by the word of God in QS al-Ma'idah: 3:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقِوْا بِأَيْدِيكُمْ إِلَى الْتَّهْكِمِ وَأَحْسِنُوا

⁵ Ridho Amelita, 'Factors Causing Work Accidents in Welding Section Workers at Pt. Johan Santosa', PREPOTIF Journal of Public Health, 3.1 (2019), 36.

⁶ Setyoko, 'Occupational Safety and Health Management System (SMOSH) in Companies', ORBITH, 13.3 (2017), 172–77.

⁷ The goal of OSH is to maintain safety and health at work. This can be understood as an effort to protect humans and the environment from damage. Then the goal of OSH can be concluded as the prosperity of nature. See, Muhammad Yamin, 'Occupational Safety and Health (OSH) Behavior of Students in Practicum Learning at SMKN 2 Sidenreng', Journal of Syntax Admiration, 1.3 (2020)

That is, and invest in the way of Allah, do not bring yourself together (and all those under your power and authority) to destruction (injury, illness and death), and do good (hasan) because Allah loves those who do good (muhsin).

According to al-Attas in his book Islam and secularism and his other works such as Prolegomena, the need for OSH is seen from an Islamic perspective. In addition, when viewed from the capability and ability of OSH in dealing with all accidents or illnesses resulting from a job. This is still a problem, because not everything is in human power. This requires another point of view, namely Islam. Here a concept will be raised about the point of view which is the foundation or hope of a person in looking at reality, namely the Islamic worldview.⁸

The definition of Islamic worldview according to Atif al-Zayn is al-mabda' al-Islami, namely aqîdah fikriyah (rational belief) based on reason, because every Muslim is obliged to believe in the nature of the existence of Allah SWT, the prophethood of Muhammad SAW, and in al- Qur'an with reason. Faith in things that are unseen is based on a way of sensing that is confirmed by reason so that it cannot be denied anymore. Faith in Islam as a deen which was passed down through the Prophet Muhammad SAW to regulate human relations with God, with himself and others.⁹

According to Sayyid Qutb, the correct term for Islamic worldview is al-Tasawwur al-Islami, which is the accumulation of fundamental beliefs that are formed in the mind and heart of every Muslim which gives a special

⁸ Syed Muhammad Naquib Al-Attas, Prolegomena to the Metaphysics of Islam an Exposition of The Fundamental Elements of The Worldview of Islam, 1st edition (Kuala Lumpur: ISTAC, 1995); Syed Muhammad Naquib Al-Attas, Aims and Objectives of Islamic Education, 1st Edition (Jeddah, 1979); Syed Muhammad Naquib Al-Attas, The Concept of Education in Islam, 3rd Edition (Bandung: MIZAN, 1990); Syed Muhammad Naquib Al-Attas, The Concept of Education In Islam, 2nd Edition (Kuala Lumpur: ISTAC (International Institute of Islamic Thought and Civilization), 1980); Syed Muhammad Naquib Al-Attas, Islam and Secularism, ed. by translation: Khalif Muamar (Bandung: Institute of Islamic Thought and Insa Development, 2010), bk. 184.

⁹ Iqbal Amar Muzaki and Ahmad Tafsir, 'Multicultural Education in an Islamic Worldview Perspective', Journal of Islamic Education Research, 6.1 (2018), 57 (p. 65) <<https://doi.org/10.36667/jppi.v6i1.154>>.

description of the form and what lies behind it. According to Syed Muhammad Naquib al-Attas, Islamic worldview is a vision of reality and truth, which is readable by the eyes of our hearts and which explains the true nature of existence, because the totality of the world of beings is what Islam projects. Therefore, the term worldview is translated by al-Attas into Islamic terminology (Arabic) as *Ru'yat al-Islam li al-Wujud* which means the Islamic view of the nature and truth of the universe¹⁰

According to al-Maududi the term for Islamic worldview is Islamic *Nazariyât*, namely a view of life that starts from the concept of the oneness of God (*syahadah*) which has implications for all human activities in the world. Because *shahadah* is a moral statement that encourages humans to carry it out in life as a whole.¹¹

From an understanding of the point of view, it would be very interesting to discuss the fundamental concepts which will be explained below, namely: the concept of God, the concept of religion, the concept of revelation, the concept of prophecy, the concept of nature, and the concept of humans. So, from those fundamental concepts, a person acts or acts.¹²

So from all the explanations above, occupational safety and health is something that must be done in a job or project, as a human endeavor as God's limited creatures. This must be based on the Islamic worldview, so that all actions or deeds have the right foundation and purpose. Therefore, this thesis will explain the analysis of occupational safety and health in the Islamic worldview.

Method

The method used in this study is library research, namely research that refers to written sources or refers to literature related to the OSH research theme

¹⁰ Duncan Roper, 'The Islamist Challenge to the Western View of the Human Social Order: Contemporary Islamism, with Reference to Sayyed Qutb', *Stimulus: The New Zealand Journal of Christian Thought and Practice*, 15.2 (2007), 11–18 (pp. 11–15).

¹¹ Irfan A Omar, 'Review of Roy Jackson, Mawlana Mawdudi and Political Islam: Authority and the Islamic State', *Contemporary Islam*, 9.2 (2015), 223–25.

¹²

from an Islamic worldview perspective. So for researchers, the authors use literature study as an effort to find correlations or relevance of Islamic epistemological philosophical theory in assessing OSH related to this research.

the authors for this study use the library method which will be referred to primary and secondary sources. The sources used are the authoritative onesjournals, books, laws and regulations, Hadith, Al-Qur'an and other scientific works.

In carrying out data analysis techniques, the researcher will do is:

- a. Data reduction is carried out by selecting and selecting each incoming data from observations, interviews, and documentation, then processing and focusing all raw data to make it more meaningful.
- b. data classification, namely choosing data that is authoritative
- c. data display, presents data collected in sequence
- d. provide interpretations and interpretations, as well as conclusions.¹³

Finding and Discussion

A. Occupational Safety

1. Definition and Purpose of Occupational Safety

Occupational safety is a design made by workers as a preventive measure for work-related accidents by identifying things that can cause work accidents. The aim of this design is to make the workplace a comfortable and healthy environment so as to minimize the risk of accidents and illness.¹⁴

In the Al-Quran, Allah has shown an example of work safety from the story of Ants and Prophet Sulaiman in An Naml: 18:

¹³ Kaelan MS, 'Qualitative Research Methods in Philosophy' (Yogyakarta: Paradigma Publishers, 2005), p. 70.

¹⁴ Waqas Ahmed Khan, Talha Mustaq, and Anmol Tabassum, 'Occupational Health, Safety and Risk Analysis' IJSET, 3.4 (2014),1336-1346.

حَتَّىٰ إِذَا آتَوْا عَلَىٰ وَادِ النَّمَلِ قَالَتْ نَمَلَةٌ يَأْيُهَا النَّمَلُ ادْخُلُوا مَسِكَنَكُمْ لَا
 يَحْطِمَنَّكُمْ سُلَيْمَانٌ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

"Until when they arrived at the valley of the ants, an ant said: O ants, enter into your nests, so that you are not trampled by Solomon and his soldiers, while they are not aware"

Allah perpetuated the words of an ant who warned his colleagues of the coming of a danger, namely the steps of Prophet Sulaiman's troops and the risk of being trampled by the feet of Prophet Sulaiman's troops. In this verse Allah does not hesitate to take the words of an ant even though the ant is small and cannot be heard by ordinary humans. The words of the ants in this verse seem normal, but in the Qur'an, only God's chosen words and prayers can be enshrined in the Qur'an. This means that the ant's words contain wisdom and enormous benefits if we can take lessons.

2. Hazard Identification and Risk Assessment

Hazard identification and risk assessment is one of the planning stages in the occupational safety and health management system (SMOSH) which is required in the ISO standard 45001: 2018 and PP standard No. 50 of 2012 related to SMOSH.¹⁵

Hazard Identification and Risk Assessment Steps:

- 1) Hazard identification and risk assessment: Managers must identify potential hazards in the workplace and assess the risks associated with these hazards. This can be done through regular inspections, job hazard analysis and workplace assessments.
- 2) Control measures: Once a hazard has been identified, the manager must implement control measures to reduce or eliminate the risks associated with this hazard. Control measures can include engineering controls (such as ventilation systems or machine guards), administrative controls (such as

¹⁵ '6 Steps for Hazard Identification and Risk Assessment According to OSHA Standards', Www.SafetySign.Co.Id, 2018
<https://www.safetysign.co.id/news/365/6-Langkah-Identification-Bahaya-dan-Assessment-Risk-Compliant-OSHA-Standards>.

job rotation or scheduled work breaks), and personal protective equipment (such as respirators or gloves).

- 3) Training and education: Managers must provide employees with training and education about workplace hazards, the risks associated with these hazards, and how to use control measures effectively. Training should be provided on an ongoing basis to ensure that employees are aware of changing workplace hazards and control measures.
- 4) Medical supervision: Managers must provide medical supervision to employees who may be exposed to hazardous substances or conditions in the workplace. This can include regular health checks, monitoring of exposure levels, and medical exams to detect early signs of illness or disease.
- 5) Workplace policies: Managers must establish policies and procedures that promote a safe and healthy workplace. This may include policies on the use of personal protective equipment, reporting of workplace hazards, and procedures for responding to injuries.

by implementing this strategy, all workers can help prevent hazards and risks that will occur.

In Islam, hazard identification and risk assessment and its application have been explained from the story of the Prophet Yusuf which is mentioned in QS Yusuf: 46-49

يُوسُفُ أَيُّهَا الصَّدِيقُ أَفْتَنَا فِي سَبْعٍ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٌ
وَسَبْعَ سُنْبُلَاتٍ خُضْرٌ وَآخَرَ يِبْسَلٌ لَعَلَى آرْجَعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

"Joseph, O very trusted man! Explain to us (interpretations of dreams) about the seven fat cows that the seven skinny (female) cows ate, the seven green stalks (of wheat) and the other (seven) dry stalks so that I would return to those people, that they may know."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا
تَأْكُلُونَ

He (Yusuf) said, "So that you cultivate seven years (in a row) as usual; then what you reap you should leave on the stalk except a little for you to eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٌ يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا
تُحْصِنُونَ

Then after that will come seven very difficult (years), consuming what you have stored up to meet them (hard years), except a little of what you have stored up.

مَّمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ □

After that will come years, in which people will be given rain (with enough) and in those days they will press (wine)."

From the story described in the Qur'an, it can be understood that in the second seven years there will be a terrible drought. This is a risk that befell the country of the Prophet Yusuf. However, with the king's dream which was later interpreted by Prophet Yusuf and then Prophet Yusuf measured and controlled the risks that would occur in the second seven years. This was done by the Prophet Yusuf by advising the people of the whole country to save some of their crops in the first seven years in order to face risks in the following seven years. Thus, the danger of famine that threatens the land of the Prophet Yusuf is avoided. It's a perfect risk management. The risk management process is implemented by Yusuf through the stages of risk understanding, evaluation and measurement, Basically Allah SWT reminds humans or a society, where there are times when in certain situations they have strong assets and capital, but one day they will experience difficulties.

It's just how to overcome it in the face of difficulties, we must prepare for calculations and broad views.

In the Hadith it is also narrated, one of the companions of Rasulullah SAW. who left his camel without being tied to something, such as a tree, a stump, etc., then left it. He asked: "Why don't you tie it?" He replied: "I have put my trust in Allah." Rasulullah saw. can't agree with that person's way of thinking, then said, "Tie it first then put your trust in it." In short, tawakkal without prior effort is wrong and erroneous according to the Islamic view. As for the purpose of resignation which is commanded by that religion is surrendering oneself to Allah after trying and trying and working as it should. For example, putting a bicycle in front of the house, after locking it carefully, then putting your trust in it. This means that if after being locked it is still missing, for example stolen, then in the view of religion that person is already innocent, because he has made an effort not to lose it. The meaning of this trust is interpreted as risk control.

Islam gives teachings to manage risk positions as well as possible, as the Al-Qur'an and Hadith teach to carry out activities with very mature calculations in dealing with risks¹⁶

There are several things that must be considered by management and workers in carrying out hazard identification and risk assessment in the workplace, including:

1. Routine and non-routine activities at work
2. Activities of all parties entering the workplace including contractors, suppliers, visitors and guests
3. Human behavior, abilities, and other human factors
4. . Hazards from outside the workplace environment
5. Potential hazards that arise in the workplace

¹⁶ Asyari Suparmin, 'Risk Management in an Islamic Perspective', El-Arbah: Journal of Economics, Business and Sharia Banking, 2.02 (2019), 27–47
<<https://doi.org/10.34005/elarbah.v2i02.551>>.

It has been explained in Islam that humans who do not take care of themselves and their work environment will receive appropriate rewards Allah SWT says in QSAr-Rum Verse 41 :

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبُتْ أَيْدِيَ الْأَنْسَلِ يُذِيقُهُمْ بَعْضًا مِّا لَعَلَّهُمْ

يَرَجِعونَ

"It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel for them part of (the results of) their actions, so that they return (to the right path)."

Allah SWT has clearly warned us that damage, both on land and at sea, does not occur due to natural or natural factors but due to artificial causes or the impact of uncontrolled human processes and activities.

(بِمَا كَسَبُتْ أَيْدِيَ النَّاسِ). Therefore, as a Muslim who has made a commitment to

comply with laws and regulations (including heavenly laws), managing the impact of every process and activity to prevent environmental damage is a must.

B. Occupational Health

1. Definition and Purpose of Occupational Health

Occupational health is a condition of mental, physical and social well-being which enables every worker to work productively socially and economically without endangering himself, co-workers, family, community and the surrounding environment. Then, what is related to occupational health is the physical condition of humans, both mind and body. This includes everyone in the workplace including workers, contractors and visitors. Occupational health aims to protect them from hazards that result in injury or illness in the workplace. Occupational health efforts are philosophized as a thought and effort to guarantee the integrity and perfection both physically and spiritually for the workforce in particular and humans in general with

their works and culture towards a prosperous and prosperous society. While scientific understanding is a science and its application in an effort to prevent the possibility of accidents and occupational diseases.

The form of occupational health efforts is occupational health services which are part of occupational safety and health (OSH) and are carried out with a purpose¹⁷

- a. So that every employee is guaranteed occupational safety and health both physically and mentally, socially and psychologically, especially in the adjustment of work to the workforce
- b. Protect workers against any health problems arising from work or the work environment, so that employees feel safe and protected
- c. Improving body health, mental (spiritual) condition and physical abilities of the workforce
- d. Providing treatment and care as well as rehabilitation for workers who suffer from illness

In Islam there are also ways to maintain health such as maintaining cleanliness and carrying out ablution and cleaning oneself regularly. So if we are in good health, as servants of Allah we should be grateful for the health we have and not be kufr. Prophet peace be upon him. said, "There are two boons for which many people are deceived, namely good health and free time." (Narrated by Bukhari).

Abu Darda said, "O Messenger of Allah, if I recover from my illness and am grateful for it, is that better than me being sick and enduring it patiently?" The Prophet replied, "Surely the Prophet loves health just as you also like it."

¹⁷ A2A216097 (2018) DESCRIPTION OF OCCUPATIONAL HEALTH SERVICE EFFORTS IN THE FORMAL SECTOR BUSINESS FIELD IN TEGAL CITY. Bachelor / Applied Bachelor (S1/D4) thesis FERAWATI, NOUR BAETI, 'DESCRIPTION OF OCCUPATIONAL HEALTH SERVICE EFFORTS IN THE FORMAL SECTOR BUSINESS FIELD IN THE CITY OF TEGAL', 1–16.

It was narrated by at-Tirmidhi that the Messenger of Allah said: "Whoever wakes up in the morning with a healthy body and healthy soul, and his sustenance is guaranteed, then he is like a person who owns the whole world."

2. Occupational Health Efforts

Occupational health efforts are various health programs and activities in the workplace consisting of 4 (four) health efforts, namely:

- a. improvement (promotive)

In 1986 WHO at the first health promotion conference held, declared one of the most comprehensive definitions of health promotion, namely the process of empowering people to increase control over health, and improve their health status.¹⁸

Promotion of Occupational Safety And Health (OSH) is an effort made to encourage and strengthen awareness and behavior of workers regarding Occupational Safety And Health so that they can protect workers, property and the environment and in the end workers can be protected while at work. In the health sector, promotion means efforts to improve health by promoting, supporting and placing health as a priority, both individually and as a group . Health promotion is part of disease prevention (primary prevention), Islam places health guidelines in both the Al-Quran and Hadith because Islam is very cooperative with the motto "prevention is better than cure".¹⁹

One example of health promotion is a warning from Rasulullah SAW "Close your food and drink containers, in fact in a year there is one night in which an epidemic descends, not missing a place that has no cover on it, or in

¹⁸ Muhamad Ratodi, 'INTEGRATION OF THE CONCEPT OF ISLAM IN THE CONTEXT OF HEALTH PROMOTION' Study on Bracht's Five Stage Model', 21.1 (2020), 1–9 <<http://journal.um-surabaya.ac.id/index.php/JKM/article/views/2203>>.

¹⁹ Veronica Waleleng and others, 'The Relationship Between Promotion of Occupational Health and Safety (OSH) and Covid-19 Prevention Measures in Employees in a Hospital in North Sulawesi Province.', Journal of Public Health, 1.March (2020), 1–8 <http://biokristi.sabda.org/sam_ratulangi>.

a place of water where there is no cover to it except for the plague. get into it"(Narrated by Bukhari and Muslim).

b. prevention (preventive)

Preventive efforts in the form of actions taken to prevent the emergence of disease. These actions can be in the form of annihilation or reducing the impact that can be caused by a disease.²⁰

Preventive efforts in Islam have taught us all to always live a clean and healthy life according to the teachings of Rasulullah SAW. A healthy lifestyle is the path to a happy, blessed, useful and peaceful life. A healthy lifestyle is a mandatory and absolute part for everyone. a Muslim must have a healthy lifestyle as exemplified by the Prophet SAW which can be imitated, emulated, tested, and applied in order to achieve a healthy, happy and successful life. The importance of maintaining health according to Islam because it will not be perfect if you enjoy life and carry out His commands if you are not in a healthy and fit physical condition. The healthy way of life is²¹:

- a) Don't eat before you're hungry and stop before you're full.
- b) When eating and drinking should sit.
- c) Eat with the right hand.
- d) Say Basmalah when you are about to eat and drink.
- e) Often carry out sunnah fasts.
- f) Sleep a little and wake up quickly

The efforts above are a form of preventing the impact of diseases that can be caused due to not having a healthy lifestyle. Allah SWT said in QS.Al Baqarah: 183 :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ

²⁰ AP Denny, 'Islam and Efforts to Prevent and Promote Health in the PBKM BLOK', 2020.

²¹ Z Aidha N Darmayanti, RA Harahap, Health Promotion in an Islamic Perspective: An Integrative Approach, 2020, xxi
<http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>.

183. O you who believe, fasting is prescribed for you as it was prescribed for those before you so that you may be pious,

The verse above is an obligation for every Muslim to fast, the results of Wahjoetomo and Najib's research concluded that fasting is beneficial for improving physical or physical health. When someone is fasting, there is a reduction in the amount of food that enters the body so that the work of several organs of the body such as the liver, kidneys and stomach is reduced. Fasting provides an opportunity for metabolism (digestion) to rest for a few hours so that its functional effectiveness will always be normal and guaranteed. Besides giving the metabolism (digestion) an opportunity to rest for a few hours, fasting also gives the heart muscle an opportunity to improve the vitality and strength of its cells.

Biologically, during fasting the body undergoes a metabolic process or food is recycled in the digestive system for about eight hours, with a breakdown of four hours, food is prepared with a certain acidity with the help of stomach acid, to then be sent to the intestine, four hours later the food is transformed into juice -food essence. The food essences in the small intestine are then absorbed by the blood vessels which are sent throughout the body. The remaining 6 hours is the ideal time for the digestive system to rest. By fasting, it means a physical and biological activity, an effort to regulate and improve the body's metabolism. This is understandable, because the implementation of fasting teaches and trains the body in a disciplined manner to eat and drink in moderation and regulate the quantity and quality of food consumed. Thus, fasting will provide health benefits for those who run it.

Allah also said in QS.Al A'raf 31:

يَا بَنِي آدَمَ خُذُوا مِنْ زِينَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُّوا وَاشْرُبُوا وَلَا تُسْرِفُوا إِنَّ اللَّهَ
لَا يُحِبُّ الْمُسْرِفِينَ

31. O son of Adam, wear your beautiful clothes in every (entering) the mosque, eat and drink, and do not overdo it. Verily, Allah does not like those who are extravagant.

This verse contains meaning and commands to behave in a healthy life in the form of good deeds and avoid actions that bring harm and benefits. How to consume good, lawful and beneficial food for the body and health and

avoid foods that are harmful to the body and health. Basically religion strongly recommends a healthy way of life because every action for human survival is better when someone is in good health than what is done and done when sick. The goal is to defend the truth and achieve a happy, useful and prosperous life.

Preventive measures in Islam can also be seen from the attitude of the Prophet sallallaahu 'alaihi wasallam towards an epidemic, he said: 'When you hear of an outbreak in a country, do not go to that country. And if the plague breaks out in the country where you are, then don't leave the country because you want to run away.' Ibn 'Abbas said; 'Umar bin Khaththab then thanked Allah, after that he left.' (HR Bukhari and Muslim).

C. treatment (curative)

Curative efforts are treatment efforts that tend to occur after an illness occurs in a person, which is usually handled by doctors, dentists, psychiatrists, and other practitioners who treat illnesses both physical, psychological, mental and social. The curative approach tends to be reactive, meaning that health workers are generally just waiting for problems to come. Like a doctor waiting for a patient to come to a health center or practice place. If no patients come, it means there is no problem, so their job is done, that a health problem is a disease. Patients are treated more to human biological systems or patients are only seen partially, even though humans consist of biopsychological and social health, which are involved between one aspect and another²²

In fact, Muslims are obliged to revive belief in various types of medicine and treatment taught by the Prophet as the best method of dealing with various kinds of diseases. Call it honey, black cumin, rose water, fruit vinegar, zamzam water, dates and various other healthy foods and drinks. Treatments such as cupping (can be almost likened to the treatment system of acupuncture, reflexology and the like), compresses, quarantine systems, ruqyah (treatment by reading verses of the Qur'an) and others.²³ Allah SWT says:

(QS. Yunus: 57)

²² Apt Surahman, M. Kes and Drs. Sudibyo Supardi, PhD, 'PKM Public Health Science', 21.1 (2020), 1–9 <<http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>>.

²³ Syamsuri Ali and others, 'Alternative Medicine in the Perspective of Islamic Law'.

يَا أَيُّهَا النَّاسُ جَاءَتْكُم مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِلْمُؤْمِنِينَ

57. O people, indeed a lesson (Al-Qur'an) has come to you from your Lord, a cure for something (illness) that is in the chest, and guidance and mercy for the believers.

The Al-Quran has various miracles, besides being able to treat spiritual ailments, the Al-Quran can also be a medicine for physical ailments. there are 4 (four) things that become the mechanism of the Qur'an in treating physical ailments, namely: first, the Al-Quran teaches how to breathe properly. Second, the letters of the Al-Quran when read can train the organs in the nose, mouth and throat, even the organs of the chest and stomach. Third, melodious recitation of the Qur'an can act as music therapy. Fourth, with the concept of religiopsychoneuroimmunology (the art of healing by combining spiritual, psychological, and physical dimensions.)²⁴

The Prophet Muhammad himself used to treat himself by reciting verses from the Qur'an or praying, then blowing it on his palms, then rubbing it all over the sick patient's body. This can be found in one history that the Prophet saw. If you are sick, read "al-muawwiz'atayn", which are two surahs of the Qur'an that begin with the word a'uz\u, namely QS Al-Nas and al-Falaq, then blow into the palms of your hands and then rub it all over your body.

In addition to the Al-Quran itself there are verses about honey which is also a medicine, from the belly of the bee comes a drink (honey) of various colors, in which there is a medicine that heals humans.

ثُمَّ كُلِّي مِنْ كُلِّ الْثَمَرَاتِ فَأَسْلِكِي سُبْلَ رَبِّكِ ذُلْلًا يَخْرُجُ مِنْ بُطُونِهَا
شَرَابٌ مُخْتَلِفٌ الْوُنُوْهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَعَائِيَةً لِقَوْمٍ يَتَفَكَّرُونَ

²⁴ Mustamir, 'Healed and Healthy With the Miracles of the Qur'an', Yogyakarta: Circle, 2007, 84.

Meaning: Then eat from every (sort of) fruit and walk the path of your Lord“ which has been made easy (for you). From the belly of the bee comes out a drink (honey) of various colors, in which there is a medicine that heals humans. Verily, in that there is a sign (of God's greatness) for those who

(think."(QS: An-Nahl : 69

عليكم بالشفائين العسل والقرآن

"Let you do the healing that is with honey and the Qur'an."(HR: Ibn Majah).

Ibn Sina (358-415 H or 980-1037 AD), an Islamic scientist whose name is known throughout the world until now recommends that if someone wants the body to stay healthy and fresh, that person should drink honey every day (Hambali, 2011: 103) . Honey contains a lot of elements that form and replace damaged body tissue. Even in honey there are elements that kill germs (anti-bacterial) which have the potential to prevent or cure infections²⁵

D. recovery (rehabilitative)

Rehabilitative health services are activities and/or a series of activities to return former sufferers to society so that they can function again as members of society who are useful for themselves and society as much as possible according to their abilities.²⁶ In Islam we are taught that the act of recovery is trust after endeavoring in treatment and part of keeping oneself healthy but with things that are lawful.

"Indeed, Allah has sent down the disease and its medicine, likewise Allah has made for every disease there is a medicine. So seek treatment for you and do not treat with what is unlawful." (Narrated by Abu Dawud from Abud Darda` radhiAllahu `anhu)

The hadith above shows that for every disease there must be a cure, and humans should treat their illness or seek treatment from those who

²⁵ Admin HidCom, 'Health and Medicine in the Perspective of the Qur'an', Hidayatullah.Com, 2022

<[²⁶ \(PRESIDENT OF THE REPUBLIC OF INDONESIA\), 'ACT OF THE REPUBLIC OF INDONESIA NUMBER 36 OF 2009 CONCERNING HEALTH', 2009.](https://hidayatullah.com/spesial/ragam/2022/09/23/237182/kesehatan-dan-penggulungan-dalam-perspektif-al-quran.html#:~:text=Meaning%3A%20people%2C%20verily,%20QS%3A%20Yunus%3A%2057).></p></div><div data-bbox=)

know it or are experts. But medicine and doctors are only ways of healing, while healing only comes from God. Because God declares, "It is He who created all things." No matter how effective the medicine is and how great the doctor is, but if Allah does not want healing, then healing will not be obtained. Even if he believes that healing comes from other than Him, it means that he is willing to leave religion and hell as his future residence if he does not also repent.

Conclusion

Occupational safety and health has Islamic values and principles in it which cover various things in its application, namely:

1. OSH has the principles of an Islamic worldview, namely, OSH as a form of human endeavor to anticipate work-related accidents and illnesses, of course based on an understanding of reality. Meanwhile, the Islamic Worldview as a point of view that is based on Islamic values, so that it is able to guide all one's actions that reflect Islamic values.
2. Interpret that all dangers and risks are destiny (can be changed with one's endeavor and faith in Allah SWT). However, humans have an obligation to do and make as much effort as possible. Apart from that, a Muslim certainly believes that destiny is part of the pillars of faith, but he also believes that trying his best (effort) to avoid danger and risk is an order from Allah SWT.
3. Efforts to maintain health is an obligation for every Muslim, because it has been exemplified by the behavior of the Prophet Muhammad SAW. When he was sick, he asked Allah for healing, also when he saw his friends or people sick, he prayed for his recovery and allowed him to seek treatment or treat people who were sick. This is an exemplary behavior and is the endeavor of a servant.

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<[https://hidayatullah.com/spesial/ragam/2022/09/23/237182/kesehatan-dan-penggulung-dalam-perspektif-al-quran.html#:~:text=Meaning%3A%20people%2C%20verily,%20QS%3A%20Yunus%3A%2057.](http://hidayatullah.com/spesial/ragam/2022/09/23/237182/kesehatan-dan-penggulung-dalam-perspektif-al-quran.html#:~:text=Meaning%3A%20people%2C%20verily,%20QS%3A%20Yunus%3A%2057.)>
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